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True dignity is his, whose tranquil mind
Virtue has raised above the things below;
Who, every hope and fear to Heaven resign'd,
Shrinks not, though Fortune aim her deadliest blow.

—*Beattie.*

SRAVANA BELGOLA.

(*A Paper read before the Mythic Society, Bangalore*).

BY

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SRAVANA BELGOLA is a place of considerable importance from various points of view—archæological, artistic, religious and antiquarian. I propose in this paper to give some details about the colossal statue of Gommatesvara at the place and to make some observations on the tradition that the Maurya emperor Chandragupta visited the place in company with the Srutakevali Bhadrabahu.

Sravana Belgola or Belgola of the *Sravana* or *Sramana*, a Jaina ascetic, is so named with reference to the colossal Jaina image of the place and its prefix Sravana also serves to distinguish it from two other Belgolas with the prefixes Hale and Kodi in the same neighbourhood. One of the inscriptions names the place Devara Belgola, that is, Belgola of the god (Jina)

The usual derivation of Belgola is from the two Kannada words *bel*, white and *Kola*, by euphony *gola*, a pond, evidently in allusion to the splendid pond in the middle of the village: and this derivation derives support from the Sanskit equivalents Sveta-sarovara, Dhavala-saras and Dhavala-sarovara used in the inscriptions to denote the place. The name Velgola occurs in an inscription of about 650, and Belgola in another of about 800. Other forms of the name occurring mostly in later inscriptions are Belgula, Belugula and Belagula, which have given rise to another derivation of the name from the herb white *gulla* (the egg plant) in allusion to a tradition which says that a pious old woman completely anointed the colossal image with the milk she had brought in a *Gulla-kayi* or gulla fruit. The place is also designated Gommatapura, the city of Gommata (the name of the colossus), in some inscriptions and is called a *tirtha* or holy place in several others. Further, the epithet Dakshina-Kasi or Southern Kasi is applied to it in some modern inscriptions.

The village is situated in 12°51' north latitude and 76°29' east longitude, about eight miles to the south of Chennarayapatna in the Chennarayapatna Taluk of the Hassan District of the Mysore State. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore it would be hard to find s spot, where the historic and the picturesque clasp hands so firmly as here."* The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarayapatna and then another eight miles to the village. The larger hill, known as Dodda-betta or Vindhyagiri, situated towards the south, has on it the colossal image of Gommatesvara and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-betta or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis*.

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* Workman's *Through Town and Jungle*, 80.

Gommatesvara.

The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumb turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jainas the plant is Madhavi, a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kadu-Gulagunji* in Kannada. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale, corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is divided into equal halves in the middle, where there is a mark resembling a flower.

According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting.

"It is probable that Gommata was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hill-side. It is larger than any of the statues of Rameses in Egypt.

The figure is standing with shoulders spuared and arms hanging straight. Its upper half projects above the surrounding ramparts

It is carved in a fine-grained light-grey granite. has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head. which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommata gazes out on the struggling world.

Gommatesvara has watched over India for only 1000 years. whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."*

"The statues of this Jaina saint (Gommata) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Sravana Belgola attracted the attention of the late Duke of Wellington when as Sir A. Wellesley, he commanded a division at the siege of Seringapatam He like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 58 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though it

* Workman's *Through Town and Jungle*, 82-84.

must be confessed, they do excel it in the perfection of art they exhibit."‡

Inscription No. 234, of about 1180, which is in the form of a short Kannada poem in praise of Gommata, composed by the Jaina poet Boppana, also known as Sujanottamsa, gives the following particulars about Gommata:—

'He was the son of Purudeva or the first Thirthankara and the brother of Bharata. His other name was Bahubali or Bhujabali. There was a struggle for empire between the brothers which resulted in Bahubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kevali, and attained such eminence by his victory over *Karma*, that Bharata erected at Paudanapura an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *Kukkuta-sarpas* or cockatrices, the statue came to be known as Kukkutesvara. It afterwards became invisible to all except the initiated. But Chamunda-Raya, having heard a description of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.'

The same inscription describes Gommata thus :—

'When an image is very lofty, it may not have beauty ; when possessed of loftiness and real beauty, it may not have supernatural power ; loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommatesvara-Jina ? When it is said that Maya (the artist of the gods), Indra and the lord of serpents are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkutesvara? The famous world of the Nagas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three

‡ Fergusson's *History of Indian and Eastern Architecture*. II, 72.

worlds enlightened by Jina's sayings have thus become the abode of Gommatesa. Is he of matchless beauty? He is Cupid; is he mighty? He is the conqueror of the emperor Bharata; is he liberal? He gave back the whole earth though he had completely conquered it; is he free from attachment? He is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge?, he has destroyed the bonds of *Karma*;--this said, how exalted is Bahubalisa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next; lo! Gommatadeva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body making as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommatadeva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.'

The account given of Gommata in this inscription is repeated with some additions and variation in the details in several literary works, such as the *Bhujabali-charite*, of about 1550, by Doddaiya of Piriyapattana, the *Bhujabali-sataka*, of 1614, by Panchabana of Sravana Belgola, the *Gommatesvara-charite*, of about 1780, by Anantakavi, the *Rajavali-kathe*, of 1838, by Devachandra, and *Sthala-purana* of Sravana Belgola. Of these, the first work is in Sanskrit and the others in Kannada. *Bhujabali-charite* states that Adinatha had two sons, Bharata by his wife Yasavati and Bhujabali by his other wife Sunande. Bhujabali married Ichchhadevi and was the ruler of Paudanapura. Owing to some misunderstanding there was a battle between the two brothers in which Bharata was defeated. Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *marus* * in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *Kukkuta-sarpas* which infested it.

A Jaina teacher, named Jinasena, who visited southern Madhura, gave an account of the image at Paudanapura to Kalaladevi, mother of Chamunda-Raya, who vowed that she would not taste

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* The measure of a man with extended arms across the chest.

milk until she saw Gommata. Being informed of this by his wife Ajitadevi, Chamunda-Raya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Sravana Belgola. The same night Padmavati and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *Kukkuta-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Chamunda-Raya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommata revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible.

He then made elaborate arrangements for performing the *abhisheka* or anointment of Gommata, But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *gulla-kayi*. When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was henceforward known as Gulla-kayajji. Chamunda-Raya then founded a village at the foot of the hill and granted for the god villages of the revenue value of 96,000 *varahas*. When he asked his guru Ajitasena as to the name to be bestowed on the village newly built, he said, "As the old woman who had brought milk in a white *gulla kayi* obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Belgola". He accordingly named the village Belgola and had also a stone image of Gullakayajji made.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Bhujabali-sataka*

of Doddaiya states that king Rajamalla, a lay disciple of Simhanandi, was the ruler of Madhura in the Dravida country. His minister was the Brahmakshatra-sikhamani Chamunda-Raya, a lay disciple of Simhanandi's disciple Ajitasena and of Nemichandra. It was a merchant that informed Rajamalla of the existence of an image of Gommata made of the precious stone *Karketana* at Poudanapura. On hearing this Chamunda-Raya took leave of the king and set out with his mother and his guru Nemichandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and King Rajamalla, on hearing of his munificence, bestowed upon him the title of Raya. The *Gommatesvaracharite* tells us that on Chamunda-Raya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthalapurana*, an English translation of which is given in the *Indian Antiquary* (II, 140), states that Chamunda-Raya, on his way to Paudanapura, heard of the existence of a statue of Gommata, 18 bows high, at Belgola. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *Varahas* Gullakayajji was the goddess Padmavati who, in order to break the pride with which Chamunda-Raya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Rajavali-kathe* she was the goddess Kushmandini. This work further says that the image of Gommata at Belgola was formerly worshipped by Rama and Ravana, as also by the latter's wife Mandodari. The *Munivamsabhyudaya* of Chidanandakavi (c. 1680) funishes the information that Rama and Sita brought the images of Gommata and Parsva from Lanka and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before, inscription No. 234 makes the clear statement that Chamunda-Raya had the statue of Gommata made. The same statement is also made in inscription No. 254 of 1398. We

have further synchronous records Nos. 175, 176 and 179 in Kannada, Tamil and Mahrathi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chamunda-Raya who, according to inscription No. 345, of about 1159, was the minister of the Ganga king Rajamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rajamalla's reign. But as a Kannada work on the 24 Tirthankaras, popularly known as Chamundaraya-purana, composed by Chamunda-Raya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chamunda-Raya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rama and Ravana. The traditional date of the consecration of Gommata by Chamunda-Raya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vibhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommata have been given, 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring, then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work

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could not be completed. The following were the dimensions obtained:—

	Feet.	Inches.
Total height to the bottom of the ear	50	0
From the bottom of the ear to the crown of the head, (not measured) about	6	6
Length of the foot	9	0
Breadth across the front of the foot	4	6
Length of the great toe	2	9
Half girth at the instep	6	4
Do of the thigh	10	0
From the hip to the ear	24	6
Do Coccyx to the ear	20	0
Breadth across the pelvis	13	0
Do at the waist	10	0
From the waist and elbow to the ear	17	0
From the armpit to the ear	7	0
Breadth across the shoulders	26	0
From the base of the neck to the ear	2	6
Length of the forefinger	3	6
Do middle finger	5	3
Do third finger	4	7
Do fourth finger	2	8

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Santaraja-pandita giving the measurements of the different parts of the image in *hastas* (cubits) and *angulas* (finger-breadths). This poet, who bore the title of Kavi-Chakravarti or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintamani*. The stanzas mentioned above are sixteen in number. We learn from the last stanza that the poet himself took the measurements by order of his patron the Mysore king Krishna-Raja-Odeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements

are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. There seems to be some mistake in stanza 14. The following are the measurements given:—

	Cubits.	Finger-breadth.
From the foot to the crown of the head	36 1/8	0
From the foot to the navel	20	0
From the navel to the head	16 1/8	0
From the chin to the crown of the head	6	3
Length of the ear	2 3/4	0
From ear to ear	8	0
Girth of the neck	10 3/4	0
Height of the neck	1 3/4	0
From shoulder to shoulder	16	0
The lines around the nipple	4	9
Girth of the waist	20	0
From the shoulder to the middle finger	18 1/2	0
Girth of the wrist	6 1/2	0
Length of the thumb	2 1/4	0
Length of the great toe	4 1/2 ?	0
Length of the foot	4	1

According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list.

Reference has been made to the anointment of Gommata. This is popularly known as *mastakabhisheka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahabhisheka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakahhisheka* is found in No. 254 of 1398, which states that Panditarya had it performed seven times. The poet Panchabana refers to an anointment caused to be performed by one Santavarni in 1612, Anantakavi to another conducted at the expense of Visalaksha-pandita,

the Jaina minister of the Mysore king Chikka-Deva-Raja-Odeyar, in 1677, and Santaraja-pandita, as stated above, to a third caused to be performed by the Mysore king Krishna-Raja-Odeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in No. 223, to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhapur Svami, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :—

The 14th March last was the day of anointing for the statue of Gommatesvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujartis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pada-puja* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhapur Svami, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people

were much impressed. There were mingled cries of 'Jai Jai Maharaja'. and 'Ahaha, ahaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, cocoanut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems: and silver coin to the amount of Rs. 500 completed the offering.

There is a story that, after the conversion of the Hoysala king Vishnuvardhana to the Vaishnava faith, the Vaishnava apostle Ramanujacharya mutilated the statue of Gommata so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommata known to exist, one at Karkala, and the other at Enur, both in South Kanara District. The image at Karkala, 41 feet 5 inches high, was erected by Vira Pandya in 1432 at the advice of the Jaina teacher Lalitakirti of Panasoge, while that at Enur, 35 feet high, was set up in 1604 by Timmaraja of the family of Chamunda at the instance of Charukirti pandita of Belgola. The Karkala statue was moved to the spot where it now stands. In a Kannada poem named *Karkalada-Gommatesvara-charite* written by Chandrama in about 1646, it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Sravana Belgola in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in

its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues, and are intended to symbolize the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

(To be continued).

Pramana-naya-tattvalokalamkara.

OF

Sri Vadideva Suri.

(Translated by Harisatya Bhattacharya, M. A., B. L.

(Continued from page 198 of Vol. XVIII No. 7.)

Sutra 41.

To convince others, to support (the Mark) is essential; without this, that is impossible even though the Example etc., may be brought forward.

Commentary.

The discovery and the verification of the true Hetu is essential in an Anumana; the conclusion or the determination of the Sadhya is impossible without the true Hetu. If the Hetu is not a true one, the Sadhya cannot be established, even though Example etc., are stated. Hence in an Anumana, it is the Hetu alone which must be stated and verified. The premises of Example, application etc., are clearly superfluous.

Sutra 42.

To convince the dull persons, however, the Example, the premises of application and conclusion etc., are to be used.

Commentary.

Pararthanumana or "Deduction for others" is two-limbed as the Jaina logician has been so long maintaining. Such a two-limbed Anumana, however, is meant for an intelligent pupil only. Where the pupil is a dull person, a more elaborate process of Ratiocination

is necessary. To teach such a person, all the 5 limbs of a Nyaya syllogism seem to be required. The Jaina logician even goes further than this and conceives of a ten-limbed syllogism for such persons. *

"Of these, the best (utkrishta) form of 'inference for others' is said to be ten-limbed. The mediocre (madhyama) form contains limbs between nine and two. The worst (jaghanya), however, consists in a statement of the Mark only."

Sutra 43.

Example is the place (phenomena) where the inseperable connection can be known (verified).

Commentary.

By means of an example, a dull person can be convinced of some truth, already established. As for instance, a man being referred to the Example of Kitchen feels no difficulty in understanding that where there is Smoke, there is Fire,—the *Vyapti* or *Pratibandha* in the stock Anumana.

Sutra 44.

This is of two sorts :—owing to its Homogeneity and Heterogeneity.

Commentary.

The Homogeneous and the Heterogeneous Examples are described below.

Sutra 45.

In the case where the nature of the Mark being present the nature of the Proven is shown to appear as a matter of necessity, we have an instance of Homogeneous Example.

Commentary.

This is illustrated below.

Sutra 46.

For instance: Wherever there is Smoke, there is Fire; as for Example, (in) the Kitchen.

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* The best (uttama) form of an inference for the sake of others consists in the statement of the following ten parts or members (dasavayava): (1) proposition (pratijna); (2) correction of the propositiou (pratijna-suddhi); (3) reason or middle term (hetu); (4) correction of the reason or middle term (hetu-suddhi; (5) example (drstanta); (6) correction of the example (drstanta-suddhi); (7) application (upanaya); (8) Correction of the application (upanaya-suddhi (9) conclusion (niga-mana) and (10) correction of the conclusion (nigamana-suddhi)."

Dr. S. C. Vidyabhushana's note on Stanza, 13—*Nyayavatara.*

Commentary.

Here, the kitchen is an Homogeneous Example.

Sutra 47.

In the case, however, where the Proven being absent the Mark is shown to be absent as a matter of necessity, we have an instance of the Heterogeneous Example.

Commentary.

This is illustrated below.

Sutra 48.

For instance : Where there is no Fire, there is no Smoke ; as for Example, (in) the Pond.

Commentary.

Here the Pond is an Heterogeneous Example.

Sutra 49.

Application is applying the Mark to the Abode of the Proven.

Commentary.

This is illustrated below.

Sutra 50.

For instance : There is Smoke in this Place.

Commentary.

This is clear.

Sutra 51.

Conclusion is applying the Proven to the Minor Term.

Commentary.

This is illustrated below.

Sutra 52.

For instance : So, there is Fire here.

Commentary.

This is clear.

Sutra 53.

These statements of the Minor Term etc. are described as five Limbs also.

Commentary.

The teachers of the old school choose to call the various terms and premises in a syllogism, its five Limbs. It is to be noted here

that by speaking of five limbs, the author refers also to the five correction-premises, as described before.

Sutra 54.

The Mark. the nature of which has been described before, is of two sorts, it being different because of its being Positively Perceived or Negatively Perceived.

Commentary.

The Hetu is either Upalabdhi Hetu or Anupalabdhi Hetu. *

Sutra 55.

The Positively Perceived (Mark) as well as the Negatively perceived prove the Existence or Non-existenced of some fact,

Commentary.

Both the Upalabdhi and the Anupalabdhi Hetus may be of two kinds, in as much as each of them may be either Bidhi-Sadhaka i.e., Hetu proving the existence of some fact or Nishedha Sadhaka i.e., Hetu proving its non-existence.

Sutra 56.

Bidhi presents the aspect of existence.

Commentary.

According to the principle of Jaina philosophy, a thing has many aspects. From one standpoint, it may be said to be Existent, from the other, Non-existent. Bidhi implies the aspect or the element of Existence in a thing.

Sutra 57.

Pratishedha presents the aspect of non-existence.

Commentary.

Pratishedha or Nishedha signifies the standpoint from which a thing can be said to be non-existent.

Sutra 58.

That is of four kinds viz. Prior Non-existence, Posterior Non-existence, Reciprocal Non-existence and Absolute Non-existence.

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* "There are two ways of stating the inseparable logical connection, affirmatively, called *anvaya*, as in the statement, 'wherever there is smoke, there is fire'; or in the negative, known as *vyatireka* e.g. 'where there is no fire, there is no smoke,'

"A *hetu* of the first kind is called *upalabdhi* and of the second *anupalabdhi*."—*Science of Thought* P. 44.

Commentary.

These are four kinds of Non-existence and a Nishedha-Sadhaka Hetu may establish any one of these four forms of Non-existence. Modes of Bidhi, however, are not mentioned here.

Sutra 59.

What subsiding, a fact comes into existence is its Prior Non-existence.

Commentary

What coming to an end, a certain phenomenon comes into existence is its Prior Non-existence. But if the latter phenomenon is capable of coming into existence, although the former continues in existence, one cannot be the Prior Non-existence of the other. Thus, sometimes knowledge arises when Darkness subsides; but Darkness cannot be looked upon as the Prior Non-existence of knowledge (for knowledge may arise though Darkness continues in existence). Darkness cannot be looked upon as the Prior Non-existence of knowledge of Form even; although ordinarily, we come to perceive things having forms, only when Darkness is removed. For there are beings who can perceive such things in Darkness.

Sutra 60.

For instance: When the lump of clay disappears, it is (the abode of the Prior Non-existence) of the pitches that is being formed out of it.

Commentary.

As long as the clay remains in a lump, it cannot be called a pitcher; when, however, it is in the form of a pitcher it is no longer a lump. Hence it may be said that the Prior Non-existence of the pitcher inheres in the lump of clay.

Sutra 61.

What arising, a fact disappears as a matter of necessity, is its Posterior Non-existence.

Commentary.

A phenomenon must *unnecessarily and without fail* disappear before the rise of another; otherwise, the latter cannot be the Posterior Non-existence of the former.

Sutra 62.

For instance: When the pitcher is broken into pieces, these pieces are (the abode of the Posterior Non-existence) of the pitcher which does not exist then, as a rule.

Commentary.

This is clear.

Sutra 63.

Reciprocal non-existence implies the retrogression of the nature of a thing from the nature of its opposite.

Commentary.

Two things opposed to each other in nature (and not simply in outward appearance) may be said to imply the non-existence of each other. 'Itaretarabhava' or Reciprocal non-existence is also called 'Anyapoha' or other-exclusion.

Sutra 64.

For instance: The retrogression of the nature of a pitcher from the nature of a pillar.

Commentary.

The above is an instance of reciprocal non-existence.

Sutra 65.

What cannot become the nature of a thing in all the three times is (the abode of) its absolute non-existence.

Commentary.

What contradicts the nature of a thing as it exists in the past the present and the future, is its absolute non-existence.

Sutra 66.

For instance: As regards the conscious and the unconscious.

Commentary.

Consciousness was never, can never be, nor will ever be the principle of unconscious substances e. g. the Pudgalas. For, this is against the nature of consciousness. Similarly, the unconscious Pudgalas are in capable of turning into consciousness. Hence the conscious and unconscious are the absolute non-existences of each other.

Sutra 67.

There are two sorts of positively perceived Marks :—viz., either positively perceived compatible Marks or positively perceived incompatible Marks.

Commentary.

An *Upalabdhi* or positively perceived Mark is either Abiruddha or compatible with the Proven or Biruddha or Incompatible with it.

Sutra 68.

Of these, a positively perceived compatible Mark proves *Bidhi* (or the element of existence i. e., affirmation,) and is of six kinds.

Commentary.

These are mentioned below.

Sutra 69.

A Mark, compatible with the Proven may be positively perceived as the pervaded, an effect, a cause, an anticedent, a consequent or a concomitant (of the Proven).

Commentary.

Thus there may be six kinds of a positively perceived compatible Mark. "Here the Bhikshu (the Buddhist) says that to establish *Bidhi*, the marks which are either identical in nature with the proven or are effects of it are the only competent Marks; a Mark which is a cause of the Sadhya cannot be competent Mark. Because such a Mark may not unfailingly produce the effect." The Buddhists point out that although we can infer Fire (Cause-Proven) from smoke (Effect infer Mark) we cannot similarly smoke (Effect Proven) from Fire (Cause-Mark); for there are instances of Fire in which it is not attended with smoke. Hence the Buddhists argue that as the cause is not invariably followed by the effect, it cannot serve as the Mark in a syllogistic reasoning. This view is controverted below.

Sutra 70.

In a dark night, when the juice of some fruit e. g. a mango is being tasted, the first inference is that regarding some substance; the next inference from this inference is regarding the shape etc. Even those who maintain such a theory admit some cause as the

Mark which is potent and which does not require the help of any other cause (to produce the effect of the given *Sadhya*.

Commentary.

In a dark night, though we may not see a mango, yet from the taste of the fruit we may say that the tasted fruit is a mango. Here obviously, the Mark (the taste) is the cause of the Proven (the shape i. e., the inference that the fruit is a mango), for a cause is what unconditionally produces its effect. The Buddhists deny that a Mark can be a cause. According to them, in the given Anumana, the Mark is identical in nature with the Proven. We taste some juice; this perception posits something which yields such juice (we had previously perceived this something); this something is recollected to have some shape: the present shape (the subject matter of the inference) is inferred from this shape in idea, which is its Mark and is identical with it. The Jaina logician, however, points out that whatever the Mark may be, you cannot deny that it is here the cause of the *Sadhya*, in as much as it establishes the Proven without being dependent on any other phenomena.

(To be continued).

CRUELTY TO HINDU WOMEN

Under the garb of Usage and Custom.

II

(Continued from page 208, Vol. XVIII No. 7.)

IN the previous tract an account was given of the way in which the birth and up-bringing of a Hindu girl takes place in India. The ill-treatment meted out to the girl at the time of her marriage is sometimes still more heart-rending. In some countries the custom is that the young married couple, forsaking their respective parents' homes, establish a new home of their own, but in India only the girl has to make such a sacrifice, for she leaves her home for her husband's parents' home.

Before the performance of marriage generally the parents' chief desire is to see their sons married. With great anxiety they await for the moment. So in order to attract the attention of girls'

parents they often try to make a greater display of wealth than is really theirs. When an engagement is made, many a boy's parents begin borrowing from here and there the things required to enhance the vain pomp of the marriage. At last the time of marriage comes and a scene of cruel deception takes place. The very jewels and ornaments which are to be presented to the girl are often the borrowed property of others. The golden and silver articles are now arranged on a big tray and, in the presence of the Panchayat and marriage party, are shamelessly presented to the girl. Alas! the poor girl is thus deceived. When the marriage rites are over, and the girl goes to the home of her father-in-law, the whole scene changes and all the beautiful articles begin to disappear. The jewels and ornaments are one after another taken away; sometimes even those presented by the bride's parents are also removed. **Thus in broad daylight the married girl is robbed of all her Stri-Dhan.** The poor young bride, feeling sad under this cruel treatment, inwardly curses all those who have been spectators and parties to this deception practised in the name of religious rites.

When a man raises his voice against such selfish and unjust practices he is often met with such an excuse as "Sir, in family life such things have to be done." What a great pity that our Hindu people do not hesitate to introduce trickery and fraud even into such sacred matters as marriage. Under the cloak of fair words such as "family life," and with much circumlocution they try to deceive themselves and others.

Men of selfish and cruel nature do not easily get tired of troubling others. Scarcely a year of married life passes before the husband's parents begin to fear lest the boy should escape from under their influence and to forest all this, they begin fault-finding with the new comer—the wife, and try somehow to turn the husband against her. From this, it could not be inferred that a joint-family life is an evil arrangement, but the joint opposition of all the members of a family against a young bride is a deplorable matter.

Every day's tauntings, beatings, scoldings, and sometimes starvings soon make the poor girl sickly and gradually her health is quite shattered. Oftentimes in the above condition she is kept as a prisoner in the four walls of the house, lest she should relate her

sad tale to others. The food generally served to her is of inferior quality and even that at irregular intervals. The poor girl being a stranger can not speak out her mind, nor get her grievances redressed. The increasing fears and troubles in addition to her natural homesickness, which must in evitably come to one who has so recently left her dear parental home, produce a very bad effect upon her spirit, mind and body. One of the chief causes of the large percentage of ill and weak women in India may very directly be traced to the above mentioned ill-treatment. The first five or six years of a woman's married life often pass in a state of distress and sorrow.

Some merciless husbands take their meals in the Bazar, making no provision for the poor wife, who awaiting his arrival at home remains hungry for hours. Frequently she is deprived of the society of the neighbouring women and sometimes she is prohibited from visiting her own parents' home. This is of course done in order that no inkling of the real situation should go out or reach those who love her and would befriend her.

It is a matter of deep regret that the Hindu religion, claiming the highest type of mercy for all creatures, should countenance such wrongs or make no provision to right them. It is still more regrettable that the Pundits and others having to do with the marriage ceremony, do not mind their responsibilities at all.

It appears that some selfish and unprincipled men have helped to perpetrate and continue such injustices, and the great need of the times is that all those who would stand for justice, mercy and righteousness should band together to reform such evils.

It may also be acknowledged that as some boys turn out to be wicked, so some girls may also go wrong, but in comparison the percentage of such erring girls will hardly be one whilst that of the boys will be fifty. Religion and justice demand that, when such awful punishments and deprivations are inflicted upon women for their slight mistakes and short-comings, society should not so lightly pass over those of men. Such a thing as a husband being deprived of his daily food or kept in solitary confinement for a slight mistake or a great sin, has never been heard of. But with wives it is a commonplace matter.

If any one would say that this difference in the treatment of men and women has come down from olden times and would thus consider it excusable, then we would simply answer that such a statement could only tend to discredit the ancient customs. Thus the defence of such wrongs under any pretext would be a sin of, which any right-minded person would never like to be found guilty. It is a matter of shame for those who because of wordly friendships are loath to raise their voice against the doings of evil men. To assent to an evil usage is easy, to defend the poor victims is a most noble work to which all should aspire.

In India there are not hundreds, nor thousands, but hundreds of thousands of such women who are suffering many hardships as victims of such wrong customs, through the callous indifference of the public. Educators, professional men and leaders of religion are witnessing these evils day after day and doing nothing to right them or to institute such reforms as will protect the Hindu women's rights and their personal property.

He who has eyes to see but sees not, or seeing feels indifferent to such wrongs upon womankind, will never be pardoned by God. The Hindu leaders who are in positions of influence and power and so could do much to remedy such terrible conditions but refuse to do their part, will be held still more accountable to the Almighty God for such neglect.

BHAGAT RAM.

Mr. B. Surajbhan's Books.

(A Review by Mr. C. R. Jain, Bar-at-Law.)

Istri Mukti.

IN Bentham's *Theory of Legislation* (see pages 52 & 53) the difference between the nature and constitution of a man and woman is thus described :—

"The sensibility of women seems to be greater than that of men. Their health is more delicate. In point of strength of body, degree of knowledge, intellectual powers and firmness of mind, they are commonly inferior. Their moral and religious sensibility is

keener and more alert; sympathies and antipathies have greater sway over them. A woman's notion of honour consists rather in modesty and chastity; that of a man, in uprightness and courage. The religion of woman inclines more readily towards superstition that is to say, towards trifling observances. For her own offspring all their lives long and for children while very young, her affection is commonly stronger than that of the male. Women have more compassion for unhappy beings whom they see in pain, and the very care they bestow in relief of suffering seems to create a fresh bond of sympathy; but their benevolence is confined within a narrower circle, and is less often regulated by the principle of utility. It is seldom that their affections expand so as to embrace the welfare of their country in general much less that of mankind at large; and even such interest as they assume in party matters takes its rise almost always in some personal sympathy. Their attachments, as well as their antipathies, depend rather on fancy and caprice; while a man has more regard to individual interest or to public utility their occupations, in the nature of recreation, are quieter and more sedentary. On the whole, woman is more useful in family life, and man in affairs of state; domestic economy is best placed in the hands of woman, general administration in the hands of man."

Probably the learned author of "Istri mukti" had not these important words of one of the acutest thinkers of our race in his mind when he set out to show that women were equal to men in all respects, including the obtainment of salvation. Strictly speaking the controversy is futile, and has entirely an academical interest, like that about the ability of *sudras* to attain *nirvana*, since no one can now obtain salvation from our part of the world for the next 81,599 years to come. At the end of this period an Omniscient Teacher shall arise and re-instruct mankind in the Science of Religion, and will settle all their doubts and disputes. A controversy like this is, therefore, only calculated to intensify the feeling of disunion between rival creeds unnecessarily, and should, as far as possible, be avoided in the interest of amity and love of mankind.

As for the merits of the book under review, B. Surajbhan is undoubtedly a clever reasoner and a subtle advocate, but the work before us is not characterised by that degree of unbiassed intellectual vigour which we are accustomed to look for in the weighty pronouncements of efficient judges. It is not that the author holds the brief for some rival creed; he is merely a victim to a delusion of his own that the *acharyas* have introduced a conception or rather a misconception of their own in this instance in the Scriptures. He gives no cogent reason why the *acharyqs* should have done so. I can find a reason for a contrary misconception being incorporated in the Scriptures to popularise oneself or one's creed by 'watering' it down but not one that will hold water in support of the author's view. His argument is purely negative, and consists in a superficial and fanciful analysis of the Jaina notion of the diverse kinds of *sanghanans*. Even here it seems to me that the author deliberately avoids natural hypotheses. In the third *kala* this world of ours was a *bhoga-bumi* and women were born with *vajra vrishabha narach sanghanana*. In the fourth *kala* the world became changed into a *karma-bhumi*, and women were no longer found with the *vajra vrishabha naracha sanghanan*. This, the author argues, must have disappeared gradually in the fourth *kala*.

It seems to me that the kind of *sanghanana* an organism may have, depends not so much on evolution or gradual modification through ancestors and species, as on the nature of the potentialities and forces residing in the organising agency, that is to say the *karmana sarira*. The author evades this hypothesis and does not pay any attention to the striking differences between the nature and constitution of men and women. Some of these have been clearly brought out in the passage from Bentham's great work. According to M. Charles Baudouin, the talented author of 'Suggestion And Autosuggestion' (see p. 131). "The effort of attention......induces fatigue more speedily in women than in men, so that relaxation ensues more speedily in the former." Baudouin further explains:—

"A passing observation is requisite here. It is admitted that women, whose character is in certain respects feebler than that of men, nevertheless display at times the most marvellous endurance

and energy. From this some psychologists have inferred that the 'will' of women is, potentially at least if not in actual operation, superior to that of men. But when, on the other hand, we are told that effort is muscular, that the will is in large measure inhibition, and that muscular energy and the faculty of inhibition are less in women, we find ourselves involved in flagrant contradiction. This contradiction disappears if we consider the miracles of feminine energy as to a suggestive rather than as voluntary phenomena, as nervous rather than muscular; as phenomena in whose production the subconscious plays a great part-a fact that does nothing to lessen their value. Contrariwise, for what may we not expect when we have gained methodical control over the force which, in spontaneous action, has already worked such miracles?" The fact is that a woman's life is less intellectual and more emotional. It is also more romantic and more passionately dedicated to love than a man's, or, as an English writer has so well put it, 'love is of a man's life but a part; it is the woman's whole existence.' Now, since salvation cannot be obtained by any possibility till the complete eradication of all kinds of passions, emotions, desires and loves, it would follow that the being whose 'whole existence is love' could not obtain it from the female form, Besides this, a woman cannot be expected to overcome her sense of 'shame' so far as to follow the rules of conduct of unrobed *digambara* asceticism without which salvation is out of the question, for a complete detachment from the world is only possible for the mind that is not interested in the procurement of even a *langoti*, and complete detachment from the world is an essential condition for salvation. For these reasons "Istri Mukti" fails to appeal to an enquiring mind, and is altogether a work very much inferior both in respect of conception and execution to the "Asali and Nagli Dharmatma" which is highly interesting and useful from beginning to end.

Brahman-ki-Utpatti.

As regards some of the other works of B. Surajbhan, more cogent are the reasons advanced in the "Origination of Brahmanas" (*Brahman-ki-Utpatti*), though even here the criticism is purely destructive. It may be that there were no Jaina Brahmanas at the

commencement of the *Panchamakala* and it certainly seems unlikely that Paramatman Mahavira would have spoken encouragingly in favour of the Brahmana class or founded or established it afresh to be the harbinger of evil as described in the Adipurana. But that does not suffice to show that Brahmanas did not originate in the reign of Bharat Chakravarti as the Jain tradition runs. The argument of B. Surajbhan as to this is purely negative. He construes certain passages in the Adi Purana as going to show that the Brahmanas existed from before the time when Bharat is said to have established them as a separate caste. But he forgets that his conclusions are based on those very passages in the Adi Purana which he regards as spurious. This is clearly not permissible in rational literature. The first question, then, is, to whom is to be ascribed the origin of the Brahmana class, to the Hindus who claim that it issued out of the mouth of Brahma, or to the Jainas? The answer is obvious : the Hindu explanation is mytholoeical embellishment (*alankara*), and cannot be accepted as historical. This is tantamount to saying that the origination of the Brahmanas, and for the matter of that of the remaining three castes has a mythological significance in Hinduism, which can not, for that reason, be deemed to be the founder of these castes in the historical sense. On the other hand the Jainas claim that the Brahmanas were established by Bharat Chakravarti while the other three castes were founded by Paramatman Rishabha Deva. This is undoubtedly a historical tradition and I see nothing improbable in it, especially as the Omniscient Tirthamkara was not likely to establish the condemned class Himself, while Bharat was powerless to prevent what was fated to happen through his own instrumentality. It is also conceivable that the Brahmana class of the Jainas died out at the end of the fourth kala during one of the periods of extinction of Jainism and was not re-established by the next Tirthamkara who knew it to be a powerful potentiality of evil and sin. The criticism of the author here is refreshing, but its true value is destroyed by his inability to put himself in the attitude of a Judge.

Sudra Mukti.

Similar conditions apply to the highly critical "Sudra Mukti,"

which presents a problem that is not one to be easily solved. B. Surajbhan's criticism is here also forceful and piquant, but again I am not satisfied that he has dealt with the subject in its entirety. The most important question that arises in this connection is: is there absolutely no difference, or at least no material difference, between the physical and mental constitution and capacities of a person belonging to one of the twice-born castes and a *sudra*? Now, it seems to me that there must be some such constitutional difference between them, otherwise why is a *sudra* attracted into a *yoni* that is inferior and low. Whether this difference is really material is the next question that arises in the mind. But the author does not touch these questions at all, and bases his arguments purely upon certain stray passages in the Jaina Scriptures. The result is that while much of what he says seems not unreasonable, acquiescence with his views is out of the question simply because his investigation is not scientific in any sense of the term. On the whole, it seems to me that it would have been more advantageous if B. Surajbhan had proceeded to compile a reliable chronicle of the Jaina tradition instead of attacking it mercilessly and unscientifically.

The Vedic Periods.

[Bal Gangadhar Tilak in his book "The Orion" has arrived at the following conclusion regarding the age of the Vedas by a critical study of the allusions and references to astronomical facts contained in the ancient Scriptures.]

It appears to me therefore that the oldest Vedic calendar like the oldest hymn, was sacrificial; and that the sacrifice or the year commenced with Aditi at the vernal equinox in or near Punarvasu. The phases of the moon, the seasons and the *ayanas* further guided the ancient Aryas in measuring time for sacrificial purposes. The asterism of Abhijit marked the approach of Vishuvan or the central, day, while Punarvasu, which soon after came to be called Yamakau, perhaps Yama and Yami, indicated the beginning of the year. Sometime after this and before the vernal equinox had receded to Orion, the lunar months and *tithis* or days appear to have come in use; and, in fact, the whole calendar seems to have been rearranged, the

year being made to commence from the winter solstice in the Chitra full-moon. But this did not alter sacrificial system, which, so far as the procedure is concerned, still continues to be what it was in the oldest days. For all civil purposes the new calendar was, however, at once adopted and the two systems have continued to exist side by side up to the present day, though in a considerably modified form.

The oldest period in the Aryan civilization may therefore be called the Aditi or the pre-Orion period, and we may roughly assign 6,000-4,000 B. C. as its limits. It was a period, when the *finished* hymns do not seem to have been known and half-prose and half-poetical Nivids or sacrificial formulæ "giving the principal names, epithets, and feasts of the deiety invoked" were probably in use. The Greeks and the Parsis have retained no traditions of this period, for the simple reason that they carried with them only the calendar which was in force when they left the common home, while the Indian Aryas have preserved all the traditions with a super religious fidelity and scrupulousness. It is thus that I explain why the oldest Greek and Parsi traditions do not go beyond Orion.

We next come to the Orion period which, roughly speaking extended from 4,000 B. C. to 2,500 B. C., from the time when the vernal equinox was in the asterism of Ardra to the time when it receded to the asterism of the Krittikas. This is the most important period in the history of the Aryan civilization. A good many *suktas* in the Rigveda (*e. g.*, that of Vrishakapi, which contains a record of the beginning of the year where the legend was first conceived) were sung at this time, and several legends were either formed anew or developed from the older ones. The Greeks and the Parsis appear to have left the common home during the latter part of this period as they have retained most of these legends. and even the attributes of the constellation of Mrigshiras, otherwise called Agrayana, Orion or the Paurseni. We can now easily understand why no confirmatory evidence about the Krittika-period is found either in the Rigveda or in the Greek and Parsi legends and traditions. This was pre-eminently the period of the hymns.

The third or the Krittika-period commences with the vernal

equinox in the asterism of the Krittikas and extends up to the period recorded in the Vedanga Jyotisha, that is, from 2500 B. C. to 1,400 B. C. It was the period of the Taittiriya Sanhita and several of the Brahmanas. The hymns of the Rigveda had already become antique and unintelligible by this time and the Brahmavadins indulged in speculations, often too free, about the real meaning of these hymns and legends, attributing the use of the foamy weapon used by Indra to a compact between him and Namuchi. It was at this time that the Sanhitas were probably compiled into systematic books and attempts made to ascertain the meanings of the oldest hymns and formulæ. It was also during this period that the Indians appear to have come in contact with the Chinese, and the latter borrowed the Hindu Nakshatra system. I do not mean to say that Hindus might not have improved their system by the mutual interchange of ideas as they did when they came to know of Greek astronomy. But the system was decidedly of Hindu origin and of purely Hindu origin being handed down from the remotest or the pre-Orion period in the Vedic literature. M. Biot was unable to assign any reason why the Chinese should have taken a leap from the shoulder to the belt of Orion to choose their four *sieu*. But with the older Hindu traditions, the question admits of an easy explanation, as the belt was therein the real Mrigashiras or rather the top of Mriga's head."

The fourth and the last period of the old Sanskrit literature extends from 1,400 B. C. to 500 B. C. or to the birth and rise of Buddhism. It was the period of the Sutras and philosophical systems.

Reviews of Books and Periodicals.

Deductive Logic *by G. Satyanarayana Murti, M. A., price Rupees Two* :—This is a complete treatise on Deductive Logic by an author who was himself a lecturer on the subject to the Intermediate classes for some years. Unlike many books on Logic which are too elaborate on some points and too deficient in others, the present book deals in detail about all the points. The book is written according to the syllabus and as such the student need not go to any

other book on the subject. There are many diagramatic representations and solutions of a number of model exercises at the end of each chapter which would be greatly useful to candidates appearing privately for the examinations. At the end of the book there is given a collection of important questions arranged in order of the chapters under topical heads. The theoretical portion of the book is complete and the practical exercises are very useful and instructive. We hope this book will be a safe guide to the students studying Logic. Copies can be had from the Author, Palace Street, Parlakimedi.

Man in India: *Quarterly Record of Anthropological science with special reference to India, Edited by Sarat Chandra Roy, M. A., B. L., M. L. C., Ranchi, Annual Subscription Rs. 8 only.* This is a well conducted high class magazine devoted to the study of man, his past history, customs, and manners. The Journal contains first-rate articles on subjects in Anthropology by eminent scholars, criticisms on the subject and suggestions for the progress of that branch of science. The number under review contains instructive essays such as, The Khasi and the Racial History of Assam, the Aborigines of central India, the Mala Arayans or Kanikkars of Travancore, Female Folk-Rites in Bengal, Astronomy of the Mundas and their Star Myths. The learned Editor has given in his valuable paper on "Ethnography in old official Records : Khond Human sacrifice" some specimen of interesting ethnographic material which describes the horror of human sacrifices among the khonds and how the Government took efforts in the middle of the last century to rescue the "*merias*" victims of the sacrifice and gradually put a stop to the inhuman practice. The value of such records and efforts of the Government cannot be overestimated. The records give us an idea of the life and customs of the people who cannot be studied so closely by all. Only if such accounts are taken and published, efforts can be made to put down cruel practices and foster desirable habits. We join the learned Editor in appealing to the Government to rescue all valuable Ethnographi materials from decay and disappearance.

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Shri Vijaya Dharma Suri.

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